RESTORATION *Review*

A Quarterly Journal of Philosophy of Restoration

Dedicated to the Task of Defining the
Restoration of Primitive Christianity as the
Spiritual, Moral and Intellectual Ideal of
Modern Man

LEROY GARRETT, *Editor*

CLINT EVANS, *Publisher*

TABLE OF CONTENTS

	Page
The Conversion of Roy Coghill	65
The Urgency of Unity	75
A Lesson from Billy Graham on the Difference Between Preaching and Teaching	82
A Burning Issue: Guardian Style	86
The Great Conversation: Unpublished Letters of Campbell	92

Published in January, April, July, and October by Restoration Press, 1916 Western Dr., Alton, Illinois.

Subscription rate is $1.00 per annum; single copies 50c each.

Entered as second class matter at post office at Alton, Illinois.

Mailing Address: RESTORATION *Review*
1916 Western Drive
Alton, Illinois

THE CONVERSION OF ROY COGHILL

By LEROY GARRETT

Charles Bolt enjoyed his leisurely drive from Wichita Falls. It was relaxing to be alone for a change, and it was always a pleasure for him to study the tall pines that punctuated the fertile fields alongside the beautiful East Texas highways. It was nearly suppertime by the time he approached Lufkin, and yet he noticed that some of the sawmills were still at work. Everything looked prosperous. It was to be a great weekend. It was a balmy evening; ideal weather for an unpredictable Texas winter. He was looking forward to some happy hours with his friends Yater Phant and Roy Coghill. He drove straight to the Gunnery Publishing Company.

Only Yater Phant was still at work at the *Gunnery* office. If he were to get away for the West Coast next week for those meetings, he would have to lay up enough copy for three issues of the *Gunnery*. And there was at least one more editorial to prepare. Copy! Proofreading! Deadlines! Ads! Money! These editorial responsibilities Yater was taking in his stride. He was a veteran of such chores. But there was something bothering him, which made the simpler tasks more difficult. It was Roy Coghill. Something was happening to Roy. He decided not to bother Charles with it. Perhaps he was unduly alarmed. It was the first time in months that the three of them could be together for dinner. He would not spoil it with his misgivings.

Charles had no more than arrived until he was busy thumbing through the mail that Yater had set aside for him. "It would thrill your soul, Yater, to realize what the *Gunnery* is doing for the Lord's People," said Charles as he sat down on a corner of the editor's desk. "It now seems to be a matter of salvaging what we can, and I'm hopeful that we may gain a large remnant for the truth," Yater responded, fingering a fistful of letters from loyal preachers across the country. Gesturing at Charlie with the letters, he said: "These fellows are sacrificing for the Cause; some of them have had their support cut off in the mission field, but they're supporting themselves and carrying on; others have had good jobs with churches, but they've been kicked out because they would not bow the knee to Baal."

Charlie noticed one letter in particular from an old friend in Alabama, and observed: "He is an example of how far the institutional brethren will go to get faithful gospel preachers to line up and make a confession. They've all but crucified that poor brother." "Hasn't he started a loyal church there in North Alabama?" asked the editor. "Yes, he has. It was either that or make a confession in the *Advocate,*" said Charlie assuringly.

"By the way, where is Roy? Isn't it time for him?" inquired Charles. "He's to meet us at the house," replied Yater, "and I guess we'd better be on our way." Yater reached for his coat and said, "I realize, brother Charles, that the pressures of institutionalism and liberalism are terrific. It takes courage for

a faithful gospel preacher to stand up against those who would divide the church with their digressions."

"Don't you suppose we have as many as a thousand preachers that are sound, Yater" Charles inquired. "A lot more than that, I'd say, especially if you count those that are leaning toward the truth" insisted Yater as he opened the door for his guest. He added: "They haven't all yielded to Goodfield's financial pressure, you know."

"There may be some compensations from the ever widening division among the Lord's people," continued Yater, "for it has brought a kind of sifting. We have reason to be grateful to Cy Woods, Early Harper, and B. C. Goodfield, for they have helped to separate the sound from the unsound. By getting the self-seeking time-servers into one group, it leaves the loyal churches with men of true consecration who may go about the task of preaching the pure gospel. The half-converted preachers may beat their drums for 'our institutions' among the liberal churches, but it will be the truly dedicated and consecrated men of courage and conviction who will preach the truth."

On the way out to the Yater home the two preachers canvassed each other's ideas about certain preachers, whether they would go institutional or remain loyal. It seemed that most of the big churches with their supposedly big preachers had gone Herald of Truth. But there was no reason to be discouraged, for numerous congregations had been divided, the sound brethren had 'Come out from among them' and started faithful churches. "Only within the last few years," Yater pointed out, "we have a loyal Church of Christ in a score of new cities across the country."

As they pulled into the driveway the preachers were laughing about the churches of the institutional camp claiming to be "on the march" and "the fastest growing religious body in America." Yater got a big kick out of the cooperative church that boasted of having "the biggest Sunday School in the Church of Christ." But Yater was dead serious as he said to his guest from west Texas, gesturing at him with an empty glove: "Brother Charles, it is a question of whether men believe in the all-sufficiency of God's church to do the work God wants it to do. They simply do not want the Book. They had rather search for new gimmicks so as to build up their numbers than to preach the gospel of Christ."

As the men walked toward the door Charles was asking something about the prospect for a faithful church in Waco, that he had heard that there were some loyal brethren in the Herring Ave. congregation that were disturbed over liberalism, and that they had left that digression and identified themselves with the truth . . . But Yater made no reply, for his mind had turned to Roy Coghill, the courageous and able defender of the faith. He was fearful that something tragic was happening to Roy. For sometime Roy had not talked like Roy. "Roy Coghill was not getting liberal, of course," the editor assured himself, "but he has made a few loose remarks that I would not want to see in the *Gunnery*."

"Oh, well, that was a month ago," Yater said to himself, "Roy's trips to Canada usually fire him up. Perhaps he'll be his good old self tonight." Yater was waiting with his hand on the doorknob while Charles tried to disentangle himself from two neighborhood dogs that had momentarily tied him up at the steps in their scuffle. "Reminds me of the Indianapolis debate," chuckled Charles as he worked himself free. "Now don't tell me that Totty and Watson were that hard on you!" retorted Yater as he opened the door to an evening with Roy Coghill.

That evening Yater Phant studied his friend Roy Coghill more keenly than ever before. He watched him carefully as he talked to Charles across a cup of coffee. That night Roy seemed more Christian than ever—humbler, kinder, more concerned, more like Jesus. Yater thought of the times he'd heard Roy preach—and who can preach like Roy? There was an inner glow as he thought of how Roy vanquished the proud Cy Woods with a scriptural logic that is rare to behold. And his articles in the *Gunnery*—how they are needed!—if only he'd write more! Roy is a good man, a great Christian, and Yater knew it. Even bereavement had added to his stature. The more he scrutinized Roy the more certain he was that he was as sound as a dollar. Those careless remarks he had made were meaningless, so he'd forget them if he hadn't already. All was well. Yater knew it. He parked his feet on the hassock before him and leaned back to sip on his second cup of coffee while Charles and Roy talked on and on about Canada.

Then it came. Like a bolt of lightning it came. Roy clamly mentioned his appreciation for a pastor of the United Church of Canada with whom he had had extended conversations. "I certainly appreciate his devotion to Christ," said Roy with a deep sense of brotherliness. "He is surely the best Christian that I met in all Canada. I would like to do some work with him," Roy added.

Charles looked across at Yater. Yater shifted uneasily in his chair. Both were sure that they had misunderstood. Charles lowered his eyebrows and moved to the edge of his seat: "What did you say, Roy?" Without looking up from the coffee that Mrs. Phant had kindly warmed for him, he replied: "I am speaking of Phillip Moffat, a minister in the United Church of Canada and as fine a man as you could ever expect to meet. He's every inch a Canadian too." Looking over to Yater he added with a gentle laugh: "Phil Moffat is so British that he passes out cigars when the Queen has a baby!"

Charles broke into Roy's solo laughter: "Did you say he was a *Christian*—the best *Christian* you'd met in all Canada, and that you would like to work with him?" Roy threw back his head and laughed heartily. "Oh, I see what's bothering you now, brother Charlie," he said. Then more seriously he said to Charles as he leaned toward him: "Yes, indeed, Phil Moffat is a Christian if any of us is. I only wish I were as devoted as he. I can hear him now as he speaks so gently of the Savior's love."

"But has he been baptized?" asked Charles.

"Indeed he has, Charlie, and I wish you could hear him tell what that experience meant to him."

"Was he *immersed?*" Charlie continued.

"Yes, he was. His own father, a Presbyterian preacher, immersed him in a pond on the family farm in Ottawa," replied Roy.

"For the remission of sins?" Charlie asked.

"Come now, Charlie, I didn't give the fellow the third degree about his baptism . . . From what I can see in the man, I would say he was a sincere believer in Christ, and that being the case I am sure that his baptism was for the remission of sins. God takes care of that part, you know."

"You mean you didn't ask him?" insisted Charlie.

"We did talk about baptism several times to be sure," Roy recalled as he reached for a mint on the table beside him, "but I don't recall that that point came up."

Brother Charlie put his coffee down, stood up and walked around his chair, and standing behind his chair he looked across to Roy Coghill with an incredulous gaze: "Are you telling me, Roy, that you talked to a sectarian preacher several times about baptism and did not even mention Acts 2:38?"

Roy was sympathetic towards Charlie's excitement: "I didn't say we didn't mention Acts 2:38. I just don't recall that we did. We spent considerable time talking about the blessings of obedience to Christ, especially about the gift of the Holy Spirit—Oh, yes, I recall that Acts 2:38 was discussed in connection with the Holy Spirit."

Charlie looks at Yater and says, "I can't believe my ears. Whoever heard of a gospel preacher calling a sectarian minister a Christian. He wants to *work* with the fellow! This can't be Roy Coghill! Come now, Roy, if you're kidding us . . . "

Yater was studying Roy with a worried look, but he had never seen him so gentle, so kind, so Christlike. He watched as Roy rose from his chair and politely gestured for brother Charlie to sit back down, saying to him quietly: "Let me tell you about this good Canadian brother . . . "

"But he's *not* your brother, Roy, if he hasn't been baptized for the remission of sins," Charlie blustered.

"Wait a moment and listen," Roy said peacefully. "Phil Moffat has a little church in Renfrew, Ontario, near Ottawa, where he was reared by a pious father who taught him to love God above all else. Phil dedicated his life to the Lord at an early age and has served Him all his life. The man lives for Christ. He takes special interest in missions for the poor in Ottawa and Montreal, giving of what little money he has to feed the poor and giving his time to tell them about Christ. Only a small part of his preaching is in the pulpit of his village church. Those who know his life speak of his dedication to the alleviation of human misery of whatever kind."

"I met this preacher in a hospital in Ottawa," Roy went on in obvious admiration of his new friend. "He was spending the day with a boy badly injured in a teenage gang fight. He stayed right with that kid, working with him for weeks, until he won him for the Lord . . . "

"Roy, I'm not for a moment questioning the man's sincerity, but . . . " said Charlie in an unsuccessful interruption.

"It was in these visits with him at the hospital that I came to see what Christianity can do for a fellow. He hesitated to tell me about his afflicted wife; it is surely a sad story—a blood condition which has plagued them for fifteen years. His two little girls keep things going at home. He is also burdened with his aged father who lives with him and who is sick half the time. Above all this his church board harrasses him for being 'a tramp preacher.' You know, you've heard of the criticism before: 'he associates with publicans and sinners.' Though the little town as a whole praises him, the leaders of his own church do not appreciate him. They want him to sip tea with the sisters and join the Lions Club instead of wasting his time at missions, hospitals for the poor, and teenage gangs."

Roy sat back down to finish his story. "Despite all his hardships Phil Moffat is radiant with the Spirit of Christ. He never complains. He is in this world to minister, not to be ministered to. My association with him has helped me to realize that the purpose of Christianity is to conform men to the image of Jesus Christ. 'For me to live is Christ' is the way Paul put it. He also said, 'Christ lives in me.' This is what I see in this Canadian preacher: I see Christ. I do not see a stingy, selfish, shriveled soul that is so interested in his own comforts that he is unaware of the misery around him. I see love, concern, pity, understanding. I see *warmth*. I see passion for the souls of men. To be around a man like that—somebody who *really* loves Jesus—causes me to pour contempt on all my pride."

Charles was less eager to speak than before. He listened while Roy added: "Phillip Moffat is our brother, Charlie, even if he is in the United Church of Canada. He *is* a Christian, and I would be glad to work with him because he works for my Lord."

"I can see that you have met a fine moral man," said Charlie, "but a man is not a Christian unless he has obeyed the gospel." Then he added with an emphatic rap on the table beside him: "You're not talking like a seasoned gospel preacher. You know as well as I that Jesus said 'He that believeth and is baptized shall be saved.' I don't care how good a person this Moffat fellow is, he is not a Christian unless he has obeyed the gospel."

"I thought I made it clear that the man is an immersed believer . . . "

"But he wasn't baptized for the remission of sins," insisted Charlie. "He wasn't baptized by a gospel preacher. He isn't a member of the Church of Christ. Perhaps he's as devoted and religious as you say, but he's a sectarian. He belongs to a man-made church. He is no Christian."

Roy was patient with Charlie, for he could see himself thinking like that only a short time since. He too had equated the kingdom of God on earth with his own narrow sectarian party. He too had believed that the only Christians in the world were those that he and his brethren had baptized. Moreover his exclusivism had rejected even those in his own Church of Christ who differed with him on such things as instrumental music and the millennial

reign. He had refused to call on men to pray to the God of heaven or even to recognize them as Christians because they used a piano in their worship!

He had indeed equated the New Testament *ecclesia* with what his brethren were calling *the Church of Christ.* All the Christians were cornered off in that church, leaving all the rest of Christendom as pagan or sectarian! "Yes," Roy thought to himself, "for forty years I thought our folk were the only Christians and I had no fellowship with other children of God." So I can't expect Charlie and Yater to understand in a few hours what it has taken me months to see. Poor Charlie sitting there. It has never occurred to him that he may be far more sectarian than a man like Phillip Moffat. And there sits Yater, a man who supposes he is saving 'the church' from apostasy. He could not even begin to entertain the idea that he is but a party man who edits a party organ. He divides the body of Christ in the name of truth! He alienates brethren and encourages conflict on behalf of Jesus Christ! Yes, he is a Christian, but a terribly misguided one. He cannot see afar off."

Roy knew that he could not say all that he thought, but he decided a few words might be helpful. In any event, however, he must show longsuffering. He must love like Jesus loves.

"Brother Charlie, you say my friend Phillip Moffat is a sectarian. What does this term mean to you?" asked Roy.

"Well, a sectarian is one who supports sectarianism. He's a member of a sect instead of the true church."

"And by sect you mean what?"

"A sect is a denomination, a man-made church—'a plant that the heavenly Father hath not planted' (Matt. 15:13)."

"The United Church of Canada is a sect then, and friend Phil is a sectarian because he belongs to it?" asked Roy.

"Absolutely," insisted Charlie.

"But haven't we brethren in these liberal Churches of Christ that are not themselves liberal? Aren't there many who are not Herald of Truth even though they are members of an institutional church?"

"Yes, Id say there are many, but they ought to stand up and be counted."

"Then you admit, Charlie, that people are not liberals and institutionalists just because they belong to churches of such persuasion?"

"Yes."

"Then might Phil Moffat be a member of a sectarian body without being himself sectarian?"

"Well, I see your point. He might be a true Christian even though worshipping with a sect, you are saying. Perhaps so, but in such a case he ought to come out from among them and be separate."

"What would he come into? Are not the denominations so divided that such a man would decide that one division is just as good (or bad!) as the next one?"

"Now, Roy, you know that the Church of Christ is not a denomination. Why can't a man obey the gospel and simply be a member of the Lord's church?"

"You have to realize, Charlie, that it might not be quite so simple—or evident—to a man like my Canadian friend as it is to you that the Church of Christ is the one and only church. After all, the Church of Christ is more divided than most any of the denominations, and it too may be wrong about some things. As for being 'a member of the Lord's church' is it not possible for one to belong to the true body of Christ and still be affiliated with some sect. That is, being a Christian in spite of being a member of a sectarian church. Indeed, wasn't this the case with the pioneer preachers. They were in different denominations and were baptized by various sectarian preachers, but they were Christians, were they not? Alexander Campbell, for instance, was baptized by a Baptist preacher and became a true Christian long before he had membership in what later became known as a Church of Christ."

"Well, I see your point," said Charlie. "Perhaps there are Christians among the sects, but they cease to be true Christians if they do not worship in spirit and in truth. They become sectarians when they condone the errors of sectarianism. They ought to come out and be separate."

"Does this mean that they ought to come into the Church of Christ?"

"Yes, it means that. If they are Christians, they ought to be identified with the Lord's people and worship according to the New Testament."

"But aren't some Churches of Christ sectarian? Aren't some liberal and institutional?"

"Yes."

"Then the Christians leaving the sects in order to come into the Church of Christ will have to find the right kind of Church of Christ—our kind!

"Now, Roy, what kind of talk is this? You're talking like you think one church is just as good as another."

"Perhaps I am saying that one church is just as *sectarian* as another, or at least I am suspicious that we are just as sectarian as any of them," Roy replied, fearing that he had already said too much.

Though the situation had grown tense, each was showing a Christian spirit. Roy realized when he glanced at his watch that he would soon have to leave. He knew Yater was worried about him, for the editor looked as if he had been sitting through a funeral. He knew too that Yater was in no position to appreciate his ecumenical views. But he had the urge to plead with his old friend to reconsider the absolutism to which he had succumbed. How should he begin?

"Yater, this old world of ours is in trouble, isn't it? To think of all the problems! Not only is most of the world neurotic, but we are in danger of blowing each other to pieces. Then there is alcoholism, starvation, illiteracy, juvenile delinquency, hate and distrust, disease and human misery, ignorance, broken homes and broken hearts—and yes, of course, broken churches. I

suppose it all adds up to sin. My, my what a challenge for the kingdom of God on earth!

"Roy Coghill, what in the world is wrong with you" Yater said in bewilderment. "From the way you've been talking tonight I wonder if you know what the kingdom of God is. Do you really believe all that stuff you've been saying to Charlie?"

"Yater, what are we doing in a constructive way for the problems of the human family? What contribution are we making for a better world? Hasn't our work been mostly negative? Aren't we making much ado about matters of lesser importance?"

"Well, after tonight I'm not so sure about you, but I'm busy preaching the gospel," insisted Yater. "I'm trying to do what little I can to avert a complete apostasy of the church of my Lord."

"Are we Christ's servants, Yater, or are we party men? Has our thinking become so little that we consider 'the cooperative church' the gravest issue facing Christendom in these times of crisis? Mankind is on the verge of being blown to pieces and we move in a world no larger than to fuss with Cy Woods about cooperation!"

"Roy, I don't get you! What has come over you? What do you mean by asking if we're *party* men? I'm no party man! And I'll go along with your own writings and say that the issues we deal with in the *Gunnery* are vital and necessary. Any issue that threatens the Lord's church is of utmost importance."

"Well, Yater, I suppose I should speak only for myself. I have been guilty of partyism—a party man—and may God forgive me for it! It is not my friend Phil Moffat who is the sectarian. I have been the sectarian. Moffat has labored for the unity of the body of Christ, while I have contributed to its division. In the name of *loyalty* and *soundness* I have helped form another faction in the Church of Christ."

"Are you telling me that you no longer believe the same way about institutionalism, the Herald of Truth, and all that digression? Are you going over to the institutional camp? Will you soon have your confession in Goodfield's *Advocate?* I never thought I'd see the day when you . . . "

"Yater, I have not changed my position in the slightest about those things. I will continue to oppose them as I have opportunity. My point is that we can oppose innovations in such a way as to avoid all this carnality. Division is not necessary! By showing more love and forbearance we can avert the disaster of another Church of Christ party."

"Roy, you know as well as I that *they* are the dividers; *they* are the ones who introduced these innovations—just like the organ crowd did the last time."

"Notice, brother Yater, that we have 'the institutional camp' and 'the digressives' and 'the organ crowd.' Are you not speaking of your brethren in Christ? Even if they are as wrong as we think, is it necessary to employ terms that only aggravate the condition and actually drive the wedge deeper? Is it not true, Yater, that our attitude toward 'them' is such that we put the worst possible interpretation on what they say and do? It is the party man that *looks* for something wrong about the other side, which of course he always finds."

"Well . . . If I ever heard a liberal talk, you are one . . . "

"Yater, what has happened to the great Restoration Movement that it continues to divide and sub-divide. Take a look at its history. Alexander Campbell had serious differences with his own father about Calvinism, but they continued to work and worship together. Even more serious was brother Stone's Arianism, or something akin to it—some argued that he did not believe in the pre-existent Christ. Well, as you know, he and Campbell debated that issue at length in the papers, but they never thought of disfellowshiping each other. Differences were rife during the Civil War. It was so serious that nearly every denomination split right down the middle, and yet our brethren stayed together through it all."

Roy arose and moved toward his coat, and added: "But these days we divide, divide, divide—and you and I are as responsible for it as anybody else. I know, you say *they* are wrong, and there's some truth to that—and we may be wrong about some things too—but we must learn that a man can be wrong about some things and still be a Christian. We all are. God loves me despite all my wrongs, and so I must accept my brother despite his wrongs."

"That's a nice speech, Roy, but what do you do when a church puts Herald of Truth in the budget or introduces an organ?"

"In the first place we do well to keep in mind that *worse* things can happen. Religious pride is perhaps more abominable to God than an organ in worship or Herald of Truth. And, Yater, our own carnal attitude in opposing such things may be more serious than the innovactions themselves. But in any event *the body of Christ should not be divided!* We must learn to live with our differences. Romans 14 is part of the answer I would say . . . "

Charlie and Yater walked to the door with Roy. It was an awkward situation. Roy had that feeling of alienation already, as if he no longer belonged to the loyal party. He saw clearly that he was with men who have to think alike. Conformity, not unity, is the hallmark of the sectarian mind.

Charlie could not resist saying, "Roy, I thought Frank Back was a liberal. You've got it over him like a tent. You should go back and re-read your exposure of his book. This all seems like a dream. Roy Coghill a modernist!!

Roy felt only pity for brother Charles. "Slavery it is," he said to himself. "What was that that Jefferson said about systems that hold tyranny over the minds of men."

"Good night, Charlie and Yater, and God bless you. May the Lord grant that by the time we meet again we will all have moved out into a larger world. We have many wonderful brethren that we have not yet discovered, not to mention the thousands that we have deliberately rejected. May all these become our brethren beloved rather than to be dubbed premillennialists, digressives, the institutional camp, and all the rest. May the Lord grant that we rise above partyism."

"Oh, yes, Yater," said Roy as he stepped out on the porch, "the World Council of Churches is soon to be meeting in New Delhi. Church leaders from all over the world will be working for the unity of all Christians. Their theme is 'Jesus Christ the Light of the World.' Don't you think you and I should pray for them?"

Roy Coghill disappeared into the darkness, but never before was his soul flooded with such glorious light. He walked out a free man. He had freed himself from the chains of partyism.

Yater and Charlie did not look at each other. They gazed out into the darkness that now enveloped their fallen brother.

"It's a tragedy, isn't it?" said Charlie as Roy drove away into the night.

"Do you want to write him up or shall I do it?" said Yater as he closed the door.

"We want to be sure to have a tape recorder on hand the next time we talk to him," said Charlie.

It was snowing in Nashville. Bobby Andrews was out early with the Sunday edition of the *Tennessean.* He was struck with the beauty of the winter wonderland as he turned his bike down Caldwell Lane. The snow lay undisturbed. As if in obeisance to their Creator, the trees had yielded to the gentle touch of snow upon their boughs. "I guess the trees do a better job of obeying God than people do," thought Bobby as he stopped his bike in front of the home of B. C. Goodfield.

The paper hit the porch of the Goodfield home heavily, arousing the aged Boxer who sent forth a lazy bark or two from within. Mrs. Goodfield was aroused only to find her husband sitting up in bed as if he'd been that way for hours.

"It was only the paper boy," said Mr. Goodfield.

"What are you doing awake like that?" asked his wife.

"I've just had the most fantastic dream about Roy Coghill and Yater Phant," he said.

"So, you've started *dreaming* about those fellows now, have you? Are you sure it wasn't a nightmare?"

She turned to go back to sleep, but raised back up to ask, "Well, what happened?"

"Well, I guess we'll have to say that Roy Coghill was converted," said Mr. Goodfield with a smile.

"You don't say," replied his wife. "Then he's on our side now, is he?"

Mr. Goodfield adjusted his electric blanket, and as he turned to go back to sleep, he said, "I don't know that I'd put it that way."

THE URGENCY OF UNITY

(*Summary of Remarks at Louisville Christian Fellowship Week, Aug.* 29, 1961)

Paul's sober words in Eph. 5:16 suggest the urgency of the unity of all Christians: "Redeeming the time, because the days are evil." The RSV renders it: "Making the most of the time, for the days are evil." Unlike the Greek word *chronos,* which means "time" in respect to days, seasons, and hours, the term *kairos,* used by Paul in this passage, can mean "fitting season" or "opportunity." So we have Weymouth's rendition: "Buy up your opportunities . . . " And Goodspeed's: "Make the most of your opportunity . . . "

Kairos is never the material measured by clocks and calendars, but it is a critical time, demanding time, fit time—a time of crisis! Paul's admonition to "Redeem the time" is actually an insistence that we "Buy up the opportunities" while we still have a chance. While Paul is speaking in this particular context of the behavior of Christians, that is, that the saints should use every opportunity to live as the wise and and not as the unwise, this passage appears in a book in which the oneness of Christ's church is the principal theme, and so it might well be thought of as an urgent appeal for unity.

"Make the most of your opportunity, for these are critical times" could well become our watchword in the Restoration Movement. The phrase "for the days are evil" presents an odd reason for our vigilance. Perhaps one commentator is right when he suggests that this was a trader's proverb, borrowed from the market-place. A merchant need not be particularly cautious when times are good, for anyone can do well then. It is when the economy changes and times become critical that the trader must make the most of every opportunity if he is to make a living. "Evil days" are therefore times of crisis, when the most must be made of the opportunities that remain or all will be lost.

In one sense our age is the most critical in human history. Never before have we faced the circumstance where the careless error of a few men, or perhaps the mistake of only *one* person, could lead to the annihilation of civilization. And never before has man become the victim of his own creative genius to the degree that his ingenuity is a threat to his very existence. During a recent visit to Redstone Arsenal in Huntsville, Alabama, I was made to realize as never before the tremendous power that man has harnessed for the purpose of destruction. When one can view with his own eyes those ominous *Jupiters, Redstones, Honest Johns, Little Johns, Pershings, Sergeants*—and that awful *Hawk* that has the ingenuity of "homing in all the way for the kill"—and then remembers that the Communists have equal powers of annihilation, he is shocked with the realization that *already* ours is a beleaguered world.

There seems to be no end to the improved weapons of human destruction. The Air Force *Titan* will be launched from underground and will have the capacity to deliver a huge nuclear explosive 6,000 miles away in less than 20 minutes! The destructive power of the latest explosives is now measured

in megatons of TNT (a million tons) instead of tons. Along with atomic and hydrogen bombs there is the prospect of a neutron bomb and still others that are incalculable in destructive power. I was told at Redstone that the present largest nuclear bomb—a single bomb—is capable of destroying a city the size of Nashville. Within a radius of seven miles everything would be pulverized, leaving a giant crater seven miles across and one-half mile deep. The radio-active pulverized particles would be blown miles high into the sky and would drift with the wind, causing death to hundreds of thousands and perhaps millions more for hundreds of miles. Within 20 or 30 miles of where the bomb strikes it would be impossible for any person to survive except those in strongly fortified shelters. It is altogether possible for the blast itself to kill a million people if dropped on a large American city, puverizing their bodies, with millions of others destroyed by radiation—all by a single bomb.

When one stops to think that such hardware is cocked and primed, even aimed at the great cities and military targets of the world, he realizes that the human family faces the greatest crisis of its history. It is no less critical than if someone (and perhaps a mentally ill person) were holding a double-barrel shotgun at your head all the time. Whether you eat, walk, talk, or lie down to sleep this disturbed person has this shotgun to your temple with his finger resting uneasily on the trigger.

Is that *critical* enough for you? This crisis is aggravated by a "separation of worlds" that has never been so grim. Surely the world has been torn by strife and war and by opposing cultures many times before (even twice before in this century), but "the great divide" of our time between East and West appears so irreconcilable and final as to daunt the spirit. It seems that for the first time in history it is impossible for nations to have any dialogue or discourse about their problems, and they must certainly have no recourse to war, unless they choose to destroy the world.

This is the *kairos* of Paul's plea. Time may well be running out on us. Unity is urgent, not only because the time is short, but because the present crisis creates a circumstance in which man is finding a new plateau of human endeavor. The disunity and separateness of class, race, and nation, once taken for granted as the expected way of life, is giving way to a heightened sense of unity and a willing involvement in mankind.

In *The Great Enterprise* Harry Overstreet lists three emerging agreements among men that augur well for our beleaguered world.

1. Men are reaching agreement that the human race must learn how to live together or it will destroy itself. This represents a new cultural outlook, being so different from the nationalism of the past. There is a "wisdom concerning danger" that makes it easier for us to find ways of getting along with each other. "We *must* learn or else . . . " Surely this emerging agreement prepares the soil for seeds of Christian union.

2. There is an increasing faith in a united mankind. "What is man?" is a question that is now very close to all men. More faith in man is leading to a reappraisal of war as a workable recourse in international disputes. More and more war is coming to be viewed as stupid, infantile, and irrelevant. The "glory of war" is losing its appeal even with the young and venturous.

3. There is more agreement in the western world that democracy needs to achieve positive and constructive goals. We must be a culture with abiding values, that is *for* something rather than simply against Communism.

That these emerging agreements are related to religion is suggested by the eagerness of churches to get to-gether. Several of the denominations have succeeded in joining forces within the past decade. Almost all others are at least considering a merger. Just as men generally feel an urgency to join hands during these days of crisis, the churches are working toward oneness with a new concern. Even Pope John and Archbishop Fisher are talking unity!

What is the mission of a Restorationist in our world of crisis? May we not conclude that Paul's "Buy up the opportunities" was never more relevant. May we suggest four or five *essentials* for those who make up the Restoration Movement.

1. *We must gain greater insights through more involvement in "the Christian World."*

We have been far too exclusive, especially in recent decades. This is due in part to the proud notion that we are the only Christians. It is imperative that we return to the plea of the Restoration pioneers and represent ourselves as "Christians only" rather than the only Christians. "The Christian World„ is made up of all those who are *in Christ,* wherever they may be or however they may be tragically divided. The Bible is translated into thousands of tongues and dialects, and it has been very widely distributed. Whenever one reads the Book and is led to believe and obey the Christ, he becomes a child of God. There is no way of knowing the population of the Christian World. It is enough for us to be concerned for it and to work for its oneness.

The Restorationist must reach out beyond his own immediate context and "join the human race" by becoming warmly concerned for any and all sincere efforts to create a better world, especially should he have a prayerful concern for all Christian endeavor. His attitude toward the phenomenal work of the American Bible Society should be positive. He should also take a long look at the National Council of Churches and the World Council. There are now 179 communions within Christendom that make up that organization. This winter there may be the interesting additions of the Pentecostal Church of Chile and the Russian Orthodox Church. While a Restorationist may well have his reservations about the World Council moving anywhere near the ideal of unity prayed for by Jesus in John 17, he will nonetheless be concerned that the very issues that lie close to his own heart *are* being discussed on an international level in the World Council.

By the principle of "insight through involvement" we can move toward unity within the disciple brotherhood itself. It is ironic that the very people that owe their existence to the plea for unity have divided more than any other religious community, while those they have sought to unite have been

the ones to create mergers among churches. Even though we are divided twelve or fifteen different ways, there has been very little effort through the years towards internal unity. We have not yet reached the place where we can have dialogue between dissenting groups.

Premillennialists need to be with amillennialists more, while amillennialists need to listen quietly to the premillennial point of view. So with the "organic" and "inorganic" groups, Sunday School and non-Sunday School, Independents and Cooperatives, and on and on. This is to say that *involvement* in the Christian world should begin at home. We need to have unity meetings among ourselves, not for the sake of debate, but in order to get acquainted, and for the sake of involvement. *We are brothers!* We will not become a unity movement of any consequence within the church at large until our own sense of brotherhood draws us together.

2. *We must restore the "sweet communion" of Christian fellowship.*

A recent edition of a "Church of Christ" journal was pointing out that brethren did not draw the line of fellowship over orphan homes, but did do so over missionary societies. Then followed a discussion as to whether these are parallel. Both sides are in agreement that the missionary societies cannot be fellowshipped. By looking into enough of our papers one can find this kind of talk about all sorts of things—the cooperating church, Sunday School organizations, Bible colleges, individual communion cups, instrumental music, unfermented grapejuice. These *things* serve as barriers to Christian fellowship.

We have permitted *things* to invalidate Christian communion. But fellowship is between persons, and this is determined by one's own relationship to the Christ, not by how right he is in his interpretation of the Bible. "Our fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3). Once the proper relationship is sustained with God and Christ, we enjoy the true fellowship with all others who have a like relationship. "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 John 1:7). Fellowship may be likened to the healing rays of the sun. Those who realize the need bask in the sunshine and enjoy its benefits. By virtue of a mutual relationship to the sun they have a mutual relationship with each other. So it is with "the sun of righteousness" and its healing effects. Those of us who are drawn to the Christ are consequently drawn to each other, regardless of our differences.

William Temple, former Archbishop of Canterberry, spoke along these lines to the Edinburgh Conference (which led to the World Council) in 1937:

> It is only by coming closer to Him that we can come nearer to one another . . . We can help each other here, and learn one from another how to understand Him better. But it is towards Him that our eyes must be directed. Our discussion of our differences is a necessary preliminary and no more. Only when God has drawn us closer to Himself shall we be truly united together . . .
>
> This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father . . . We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions . . . (Stephen Neill, *Men of Unity*, p. 88)

We are saying, as Archbishop Temple said, that *fellowship is not ours to control.* It is not for me to say who is and who is not in fellowship with me as a Christian, for this is determined by the person's relationship to Jesus. The "sweet communion" of Christian fellowship is enjoyed when proper emphasis is placed upon the drawing power of God. If you and I are drawn to our Lord by his love, mercy, and goodness, then we are in fellowship with each other. The more closely we are drawn, the sweeter will be the joy of fellowship.

3. *We must give more attention to primary truths and less attention to secondary truths, or we must learn to put first things first.*

"Secondary truths" may not be as expressive of what I mean as *truths of secondary importance.* In times of crisis there are surely those "things that matter most" over against lesser truths. A barn may need a paint job, but it may be a better use of time to attend to the house that is on fire. In reading so-called "brotherhood journals" one gets the idea that the most urgent issues facing our generation are whether congregations can do their work through a sponsoring church, the place of orphanages, instrumental music, and open membership.

My own controversial career is witness to the fact that I believe any question related to the work and worship of the church has its measure of importance, and it surely has its place on the agenda of things to be considered. But all such questions should be made secondary to the vital issues that concern the survival of man. After all, it may take nothing less than a revitalized, united Church of God to save the human family from annihilation. In such a case the accent should be on the sovreignty of God, the love of Christ, the promise of the Holy Spirit, the church as the temple of God, and man as the image of God. One reason why so many of us know so little is that we have limited ourselves in curricular. Some among us become experts on "brotherhood issues," but we are short on serious, painstaking biblical scholarship. Being so isolated from the ongoing world about us, including even the *religious* world, we have made very little contribution to scholarship. We know little because we have been content to stay within the periphery of small issues.

The consequence is that we oversimplify. We dispose of the problem of unity with the brush of the hand, for it is simply a matter of people becoming like ourselves. Even Restoration is no longer of vital concern, for we have *already* restored all that needs to be restored. We live in too small a world when we spend most of our time and talent on "tiddlewink" subjects.

4. *We must become more conscious of the grace of God and less inclined toward legalism.*

Recently at a "Church of Christ" near my home in Bethany, W. Va. I heard the minister of the congregation say, "I cannot be saved on Brother Jones' righteousness, for he doesn't have enough for both of us. I have to be saved by my own righteousness." The good brother meant to be illustrating

some truth no doubt, but, as I mentioned to my wife afterward, *neither* man can be saved even by his *own* righteousness. Brother Jones not only does not have some righteousness left over with which he might scotch the minister along, but he cannot be saved by his own righteousness.

I would that this case were exceptional, but I fear that it is not, for we are a people that believes very largely in a salvation by works, even though we adamantly deny it. We are not preachers of *grace,* for that is being too much like the sectarians. We are a little inclined to consider Eph. 2:8 (By grace you have been saved through faith) as a Baptist passage. Our stock and trade is to move on to verse 10 where reference is made to "good works." Even though we give some place to Isaiah's "Our righteousness is as filthy rags," we seem to believe that man is saved *by what he does. Mercy* and *Grace* deserve a stronger position in our preaching and thinking. We are just barely within the evangelical tradition, and some would deny that we are within it at all, consigning us to the category of "a works church" along with Roman Catholicism. I think the charge is partly justifiable, but only partly.

By *legalism* I mean that we set up our own opinions and interpretations as conditions of fellowship. Instrumental music in worship, for example, is strictly a matter of one's own interpretation, for the New Testament gives us no instruction on that subject. We rule on this question as if we had a "thus saith the Lord," and we make anti-fellowship laws of our opinion. Indeed, we may have the *right* opinion (I for one think my non-instrumental music position is the right one), but we are legalistic when we lay down a *law* regarding a matter upon which the Bible does not legislate. The same is true regarding the millennial question. Opinions differ widely on this subject, which is understandable. The legalist is the man that treats his own interpretation as if it were the unquestioned, unmistakable word of God, and thus draws a line on the brother who does not see it his way. We must make more room for *the grace of God* in our thinking.

5. *We must give up our Creed (which is unwritten, but real nonetheless) if we are to be leaders of Restoration thought.*

Alexander Campbell once underscored this proposition: *No human creed in Protestant christendom can be found that has not made a division for every generation of its existence.* In commenting on this thesis he says: "But the Bible will do no better if men approach it with a set of opinions or a human symbol in their minds. For then it is not the Bible, but the opinions in the mind, that form the bond of union. Men, indeed, had better have a *written* than an *unwritten* standard of orthodoxy, if they will not abandon speculation and abstract notions, as any part of Christian Faith or duty." (*Christianity Restored,* p. 105)

It is the unwritten creeds of the "Church of Christ" and other segments of discipledom that have kept us divided, just as Campbell said they would. It is better to have a written creed than an unwritten one! In the *Declaration and Address* the Campbells make it clear that it is the elevation of creeds to

the level of infallible interpretation (that is, making the word of God) that they opposed. They did not object to creeds kept in their proper place.

The unwritten creed is more dangerous since it is less obviously the work of man. The *Baptist Manual* or the *Methodist Discipline* is so obviously the work of man that they are relatively harmless. An unwritten creed, however, which is often formulated by those who sternly oppose *written* creeds, is much more subtle in that opinions are allowed to ride piggyback on the claim of "no creed but the Bible." Opinions thus become infallible intepretations. The Bible becomes the word of God *as interpreted by us,* which is made as infallible as the Bible itself.

Our unwritten creed has come to include some rather *novel* interpretations: five acts of public worship, four steps to the plan of salvation, exclusive use of "Church of Christ" (I know of no congregation that wears any other name), re-immersion of those immersed by other communions, anti-instrumental music, anti-premillennial, overemphasis on "baptism for remission of sins" (other equally relevant biblical phrases on baptism are not creedalized), exclusivism ("Church of Christ" is *the* church and the only Christians), sectarian interpretation of many passages (the "Church of Christ" path through the Bible), church-centered instead of Christ-centered thinking, equivocation on gospel and doctrine (we make the entire New Testament the gospel), parochial school system, pastor system, infallible intepretation and practice.

These are the *usuals* or the essential characteristics of the modern "Church of Christ," nearly all of which, incidentally, are subject to serious question. Nearly everything that is *distinctive* about the "Church of Christ" is difficult to defend in the light of the Bible. The most serious effect of this creedalism is that it de-christianizes much of Christendom. Nothing is so injurious to a people as for them to suppose that they are *it,* that they have all the truth, and are thus in a position to reject all others as Christians. It not only makes for arrogance and impedes real spiritual growth, but it cripples the plea for the unity of all Christians.

Our creedalism, therefore, must go. But it cannot go until we are willing to give up our opinions as infallibly correct and accept those as Christians that Jesus accepts. To reject a brother because he is a premillennialist is creedal and sectarian. We will overcome our unwritten creed when we make only those things conditions to fellowship that God has made conditions to going to heaven.—the Editor.

A LESSON FROM BILLY GRAHAM ON THE DIFFERENCE BETWEEN PREACHING AND TEACHING

In the September 1962 issue of *Eternity* Billy Graham writes an article on "In Answer to My Critics." One criticism that he answers is that his theology is too narrow, which leads him to say the following:

> I am not a theologian; I am an evangelist. I have studied this business of evangelism, what it is and what is its message. I have come to the conclusion that the work of an evangelist is very narrow. If you say that my theology is very narrow, then I plead guilty, because the evangelist is not to do the work of a teacher or pastor.
>
> The evangelist is to stand at the entrance of the Kingdom of Heaven and say, "Come in, come in, come in." After a man comes in, it is the responsibility of the teacher and the pastor to do the rest.
>
> Dr. C. H. Dodd of the University of London, one of the great New Testament scholars of the day, says in *The Apostolic Preaching and its Developments*: "For the early church, then. to preach was not the same thing as to deliver moral instruction or exhortation. While the church was concerned to hand on the teaching of the law, it was not by this that it made converts. It was by *kerygma*, says Paul, not by *didache*, that it pleased God to save men. Much of our preaching in the church of the present day would not have been recognized by the early Christians as *kerygma*."

Graham goes on to give W. W. Sweet's definition of evangelism: "Evangelism stands for a certain interpretation of Christianity, emphasizing the objective atonement of Christ, the necessity of the new birth or conversion in a salvation through faith." Graham sees the gospel message as made up of a simple statement: "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day" (1 Cor. 15:3,4). He also quotes James Stewart's definition of the gospel in *Heralds of God*: "It was the announcement of certain concrete facts of history, the heralding of real events. It was declaration, not debate. The driving force of the early Christian mission was not propaganda of the beautiful ideas of the brotherhood of man. It was the proclamation of the mighty acts of God. There were two events which in reality were not two but one: (1) Christ died for our sins and (2) God has raised him from the dead."

He goes on to liken the evangelist to the obstetrician, while the teacher or pastor he likens to the pediatrician, an illustration he borrows from Donald Grey Barnhouse. The mission of the obstetrician is to get the child into this world; the mission of the evangelist is to bring about the new birth, thus bringing sinners into the kingdom. Once the child is born, the pediatrician nurtures him toward manhood; just so the teacher or pastor takes up where the evangelist leaves off by feeding the babe in Christ the sincere milk and meat of the word.

Criticize Billy Graham as you will, he at least knows what the gospel is and what it means to be an evangelist, which is more than can be said for a lot of us. Many of my brethren think the gospel consists of the entire New Testament!

Graham is right in referring to C. H. Dodd, for it was he who made modern scholars conscience of the distinction between *kerygma* (preaching) and *didache* (teaching). Dodd's contribution was recognized in "The Cadbury Lectures in the University of Birmingham for 1961" by Canon Alan Richardson: "Dr. C. H. Dodd of Cambridge is largely responsible for having awakened in English-speaking countries the recognition of the importance of the apostolic *kerygma* . . . This common *kerygma* or basic proclamation affirms that the 'latter days' foretold by the prophets of Israel are now here; the Age of Fulfilment has been ushered in through the ministry, death and resurrection of Jesus, who has been exalted at the right hand of God as the Messianic head of the New Israel; the Holy Spirit in the Church is the sign of Christ's present power and glory and is likewise the earnest of his future return at the consummation of the ages." (*The Bible in the Age of Science,* p. 129)

Then Canon Richardson says: "Probably there are few New Testament scholars today who would disagree with this exposition of the basic proclamation of the apostolic Church as it is attested by the earliest Christian documents." Elsewhere the Canon honors Dodd's findings by saying: "In the New Testament preaching has nothing to do with the delivery of sermons to the converted, which is what it usually means today, but always concerns the proclamation of the 'good tidings of God' to the non-Christian world. As such it is to be distinguished from *teaching* (Gk. *didache*), which in the New Testament normally means ethical instruction, or occasionally apologetics or instruction in the faith (see C. H. Dodd, *The Apostolic Preaching,* pp. 3-6).

Richardson gets close to the analogy of the obstetrician and pediatrician when he says: "When the preachers had attracted 'hearers' by their proclamation in the market-place of the gospel of the cross and resurrection, they handed them over to the accredited 'teachers' for further instruction in the faith and for preparation for baptism." (*Theological Wordbook of the Bible,* p. 172)

So it looks as if Billy Graham is in good company in the distinction he makes between preaching and teaching, though he is not blessed with the company of most of the "Church of Christ" preachers.

You will notice that Canon Richardson says it was C. H. Dodd that "awakened" the scholars to this distinction, and he says the scholars for the most part acknowledge this contribution. It has been of interest to me that our own Restoration pioneers were a century ahead of Prof. Dodd in distinguishing between *didache* and *kerygma.* While I am not so concerned that men like Alexander Campbell be given some credit for discovering this distinction long before Dodd did, I am amazed that my own brethren have been so slow to learn.

Alexander Campbell understood the difference between *preaching* and *teaching* as well as Dodd does:

> Preaching the gospel and teaching the converts are as distinct and distinguishable as enlisting an army and training it, or as creating a school and teaching it. Unhappily for the church and the world, this distinction, if at all conceded as legitimate, is obliterated or annulled in almost all protestant Christendom.
>
> In the discharge of the duties for this work the evangelist must properly and fully understand the whole oracles of God, and clearly distinguish the difference between *preaching* and *teaching* Jesus Christ. There is no mere speculative distinction. It was appreciated, fully understood and acted upon, or carried out, in the apostolic ministry. (*Popular Lectures and Addresses,* pp. 536-537)

It may be just as serious to fail to make distinctions that the Holy Spirit makes as it is to make distinctions when the Holy Spirit does not. Roman Catholics make "priest" a distinctive term, applying it to only *part* of the church, a distinction unknown to the Spirit. Might it not also be a serious matter to equate *kerygma* and *didache* when the Spirit makes a clear-cut distinction?

The "rub" comes with the question of *preaching to the church,* a matter closely related to the modern pastor system. Alexander Campbell, in view of the distinction postulated in the quotation above, was led to say the following concerning "preaching to the church."

> There was teaching, there was singing, there was exhortation in the Christian church; but *preaching in the church, or to the church, is not once named in the Christian Scriptures!* We preach the gospel to unbelievers, to aliens, or those who have not received it." (*Mill. Harb.,* 1862, p. 154)

Now that Billy Graham, who disavows being a scholar or a theologian, sees so very clearly what an evangelist is, and what the distinction between preaching and teaching is, why cannot my brethren see it? It is one thing to be anti-intellectual and even stubborn in admitting a foregone conclusion, but it is something else to be downright stupid. Our efforts to present this distinction, which is now so widely acknowledged by scholarship, has on occasion been met with: "Come on, get up here and preach five minutes and teach five minutes, and tell us when you change gears!" Or take the explanation of a certain "Overflow" editor: *preaching is public, teaching is private. Must* we suffer from such a condition of low visibility?

Take a lesson from Billy Graham. He knows what an evaneglist is. Should he become "converted" and become a "Church of Christ" *located minister,* it is apparent that his name would not adorn the church sign in some such fashion as "Billy Graham, Evangelist." That is, unless the *located evangelists* (!) converted him on that point too. In that case I don't know what Graham would do with Dodd, Sweet, Stewart, and Barnhouse. Being within "the party" he might take refuge in Campbell, McGarvey, and Kendrick—and still hold to his distinction. I suppose the poor fellow would feel licked to find out "the located evangelists" will not accept their own pioneers anymore than the scholars. Oh, well, I'll not worry about it, since he probably will not be

"converted" anyhow. This will simply have to be one more thing that Billy is wrong about, along with Alexander Campbell and all the rest, for, after all, *the party* can't be wrong!

J. W. McGarvey was as clear about the matter as Campbell.

> Preaching and teaching are here distinguished as they are throughout the book of Acts, the former being addressed to unbelievers and the latter to believers. That he did both shows that both believers were drawn to his lodging. (*Commentary on Acts,* p. 288)

Despite the clarity of all the scholars quoted so far, I think no one has "laid it on the line" like Prof. J. Y. Campbell of Cambridge, England and Dr. Carroll Kendrick, an old pioneer preacher-physician. First from Prof. Campbell:

> Yes, there is a distinction between "preaching" and "teaching." *Preaching* is proclamation, and in the NT usage nearly always the proclamation of the gospel, to those who have not yet heard it, or not yet accepted it. *Teaching* is instruction, in the NT usually instruction in the consequences, ethical or theological, of acceptance of the gospel.
>
> So *teaching* is usually addressed to those who have heard and believed the gospel. Most of the sermons of Christian preachers today are therefore "teaching" rather than preaching. (Letter to Leroy Garrett)

And now Dr. Kendrick:

> The ancient disciples met "to break bread," etc. What we now call preaching was no part of their purpose or practice in the observance of the Lord's day. They never met to be preached to, and they never were preached to in our modern sense—not even once.
>
> In Acts 20:7-9, where the common version says: "Paul preached to them," the revision rightly says: "Paul discoursed with them." Luke does not use the word for *preach.* His speech was social discourse, conversational. There is absolutely neither precept nor precedent for preaching to the church. Preaching the gospel is for the world. Teaching is for the church, and is to be done by a plurality of bishops in each congregation." (*Gospel Advocate,* 1890, p. 373)

Billy Graham may go too far in his limited view of evangelistic work. The evangelist is *both* an obstetrician and pediatrician in that he not only preaches and baptizes, thus delivering new babes into the family of God, but he also makes a congregation of them, and teaches and trains them *until* such time as elders are qualified to assume the pastoral care. But that is another subject.—the Editor.

A "BURNING ISSUE": GUARDIAN STYLE

In the June 29 issue of *Gospel Guardian* R. L. Burns of Grand Prairie, Texas, wrote as follows regarding the editor of *Restoration Review*:

> It has been the observation of many that the man who apparently stands *against* everything will soon be falling *for* everything. Brother Leroy Garrett, heralded by some a few years ago as "the Alexander Campbell of the 20th century," has deserted his fanatical hobbies and companions for the "Christian Church," where he now teaches in one of their sectarian schools. He began his move from one extreme to the other by pleading for brethren to recognize that Christians are to be found in many denominations and we must "love our brethren" and not create divisions among them.

By "fanatical hobbies" I suppose brother Burns is referring to my stormy years as editor of *Bible Talk,* during which time I emphasized such issues as the modern pastor system, institutionalism, the difference between gospel and doctrine, and "Church of Christ" sectarianism in general. Brother Burn's judgment that these were "fanatical hobbies" reminds me of the fact that during the six years of *Bible Talk* I was seldom, if ever, successful in getting my critics to represent my views fairly. I was stigmatized as everything from a hobby-rider to a schizophrenic, but it was hardly ever granted that my views were in harmony not only with the world of scholarship of our itme, but with the best minds among our pioneers as well. I invited my critics to brand as fanatics and lunatics such men as Campbell, McGarvey, Lipscomb, Fanning, and Franklin, but they were reluctant to do this.

My objections to the pastor system were represented as opposition to preachers being paid or that preachers cannot work with churches that have elders; my criticism of institutionalism were interpreted as being against Christian education or opposed to taking care of orphans; my work in behalf of mutual ministry was made to mean that I believed everyone should teach regardless of ability; when I sought to show the significance of the difference between preaching the gospel and teaching the apostles' doctrine, the "intelligent" response was that I should demonstrate the difference by preaching awhile and then teaching awhile—and to point out when I changed gears!

It was then my conviction, and it is now, that no critic could represent my views truthfully and then show them to be contrary to the scriptures. As to the pastor system, for example, I never recall a critic explaining that Leroy Garrett's position is that the scriptural function of elders has been largely displaced by the practice of employing an evangelist as the minister of the church to do what the elders themselves should be doing, that elders should care for the churches and evangelists should go to new fields, and then to proceed to show from the New Testament that my teaching on elders and evangelists was wrong. They found it easier to "poison the well" by either calling names or by distorting my views to the point where one would wonder how anyone could believe such things.

More recently "the chickens have come home to roost" regarding some of my *fanatical hobbies,* and I think this might include our good brother Burns. Some brethren who *then* called me an "anti" and a "Sommerite" because of my criticisms of institutionalism are *now* being branded with those very same invectives! They are now riding the same "fanatical hobbies," or at least some of them, that I was then, according to their critics, and I must admit that their position is now often falsely represented, as mine was by them.

I suppose it all depends on what party one belongs to. If "our party" stands for something, it is truth; if someone in another party contends for it, it is a fanatical hobby. So it is with *heresy*: what we believe is the truth; those who oppose what we believe are heretics.

Brother Burns says I have *deserted* my "fanatical hobbies." Perhaps I should plead not guilty, for I continue to hold and to teach the same ideas that I set forth in *Bible Talk.* Hardly an issue of this journal is published without some reference to some of them. Not only have I not changed my mind about the pastor system, I am more convinced than ever that it is an integral part of the larger problem of ecclesiasticism that must be corrected if we ever restore the ancient order. As for the so-called college question, I am still persuaded that "Church of Christ" colleges are not only parochial, which indicts them as sound educational institutions, but that they are part and parcel of "the System" of "Church of Christ" sectarianism.

I have not learned just when something becomes a hobby. Perhaps Jesus was a hobbyist about the kingdom of God and Paul about the one body. But the term has a connotation that I do not like. It suggests that one is so obsessed with a notion that he cannot think or write about anything else. And yet that may not be all bad! Perhaps every reformer is a hobbyist, or at least would be thought so by most people, for he is persistent in his protests, whether they be social, economic, moral, or religious. He keeps up his protests until something happens.

This is why, I suppose, the editor of *Bible Talk* was so often accused of being a hobby-rider, and also why the editor of *Gospel Guardian* is so called. A viewpoint becomes a hobby when it is pressed to the hurting point. An editor is "riding a hobby" when he so rubs the sore spots of those that are guilty that they experience more and more pain with each issue of the publication.

It has long been a point of interest with me that the "hit and run" writers can say what the hobbyists say without being branded opprobriously. For instance, if recent remarks by James A. Allen in the *Gospel Guardian* on the pastor system had appeared under the name of Leroy Garrett or Carl Ketcherside, it doubtless would have been judged as "more of their hobby-riding." Or take such a statement as this one from Herbert Winkler in the January 12, 1961 issue of *Gospel Guardian*: "What has brought about this condition? I think the most obvious contributing element is the fact that we have essentially established a practice concerning which we used to chide the

denominational preachers—the 'pastor system.' " Then perhaps brother Winkler would grant some virtue to *Bible Talk* for chiding the Church of Christ preachers for a practice that they have "essentially established."

Then there are those "hit and run" remarks of brother Lemmons in *Firm Foundation.* In his February 7, 1961 issue he said: "We are paying the penalty for the fact that the church has been preacher-taught instead of elder-taught." Then he says: "Preachers in the New Testament, it seems to us, spent most of their time reaching the lost, and elders spent their time teaching the saved." Brother Lemmons adds: "There is more to this mutual edification idea than meets the eye . . . We believe a multiplicity of teachers is absolutely essential to any sort of 'restoration movement.' "

I have gathered quite a collection of *admissions* of guilt to the charges made in *Bible Talk.* The statements above by Winkler and Lemmons are good brief statements of what I am called a "hobbyist" for teaching. But there is one big difference, and it is indeed a *big* difference! *Bible Talk* persisted in such teaching, issue after issue, citing examples of the innovations. The "hit and run" statements are made by men who have no intention of following through to the bitter concluion of their admissions. According to Lemmons' editorial, the "Church of Christ" of today is guilty of a system that displaces the work of elders: *the church is preacher-taught instead of elder-taught!* Then should that system not be eliminated?

Whenever the editor of the *Firm Foundation,* or anyone else, makes a serious effort to unhorse the "Church of Christ" clergy, or any other clergy, he will have the fight of his life on his hands. Lemmons says: "Drastic steps should be taken to eliminate the 'laity' and to produce a priestly tribe of the entire family of God." It all depends on how "drastic" our brother becomes in the "steps" he takes as to the way he will be treated. If he declares war on *the pastor system* that is responsible for "preacher-taught churches instead of elder-taught churches," he will bring the ire of the clergy down upon him. The "resident ministers," who are well pleased to do the elders' work instead of evangelistic work, will boycott his paper. The harder he fights the system the more he will be persecuted. He will be called every foul invective that men can think of, and he will be accused of heresy and of trying to divide the church. He may even be put in jail! One only needs to look at history, to Martin Luther or Alexander Campbell, to see what happens to a man when he dares to challenge the assumed prerogatives of the clergy.

Perhaps it is better to strike at these innovations with gentler blows than I have done. The "hit and run" method may be wiser, though obviously not very *drastic.* Lemmons' insistence that "drastic steps" be taken would be more after the all-out, aggressive effort of *Bible Talk.* But this is the method of the hobbyist or the fanatic, at least in terms of popular judgment. The great reformers of history were judged as fanatics by their contemporaries, and those men whose tombs we garnish might well be persecuted by us if they did their work in our day.

An editor can get by with a few sporadic outbursts against our sectarian practices so long as he is generally loyal to the party. It is like the recalcitrant politician who lambasts his party from time to time for its failures. This he can do as long as he remains *a party man, and* he will be a party man as long as he looks to the party for approbation and support. But let him bolt the party and the story is entirely different. Then both approbation and support are withdrawn, and he is treated like a heretic. So it is with editors. So long as they make their living off those to whom they write, and as long as their journals generally follow the party line, they can take only an occasional sideswipe at the party's sins. A party man cannot be a reformer. The "drastic steps" will have to be taken by someone who is willing to be crucified by the party, for that is precisely what will happen to him.

Brother Burns tells his readers that I have gone to the "Christian Church." A summer of travel among the churches convinced me that this is a very widespread report. It seems that many brethren believe this because they want to. In their minds it tends to nullify my teaching, which had not been nullified too well any other way. It was apparent that some relished the news of my apostasy. It was something they gleefully passed along. Something that Church of Christ folk would have considered *good* about me would not have spread so rapidly nor made it into the columns of brotherhood papers so easily.

It would be interesting to hear brother Burns' *proof* that I have gone to the "Christian Church." I venture to say that it is strictly hearsay with him. What congregation of the "Christian Church" have I joined? Where is my membership? The truth is that I have since 1957 (the year I left Dallas) been a member of the Hartford, Illinois congregation, which would be classed by some as "a Sommerite church." It not only has no instrumental music, but as brother Lemmons insists that churches should be, it is "elder-taught" instead of "preacher-taught." It has no located minister. It is anything but a "Christian Church." If anyone is really interested, they can write the elders of that congregation (in care of Otto Schlieper, Hartford, Ill.) as to my activity since 1957. So, brother Burns, I have *not* gone to the "Christian Church"!

In defense of our "Christian Church" brethren I might say, however, that "going to the Christian Church" may not be any worse than "going to the Church of Christ." As for me, I choose to be *in Christ,* and I am not interested in going anywhere. I shall have my membership in that congregation where I believe I can best serve God, and I do not measure my religion in terms of loyalty to *any* party, whether it be the "Christian Church" or the "Church of Christ."

My brother in Grand Prairie, Texas, also states that I am teaching in a "Christian Church" sectarian school. So what? I would take exceptions if he had said, "He is teaching sectarianism in a sectarian school." I was previously at a Methodist college, but I did not teach Methodism. Just so I could teach at a "Church of Christ" school without teaching the partyism of that religious group. Incidentally, brother Burns, would I be teaching at a "sectarian school"

if I were at Florida Christian College? Just for argument's sake, I think I could make a good case that FCC is much more sectarian than Bethany.

Yet I could teach *philosophy* even at Florida Christian—and I am sure that would be some experience! While I cannot conscientiously teach in the theology department of any school, I can teach philosophy in any school, whether it be private, state, or denominational. Just as I believe a Christian physician could practice medicine at a Jewish or Roman Catholic hospital, so I could teach in a Jewish or Roman Catholic university.

The truth of the matter is that brother Burns is not happy with me because I do not belong to his party. If I were in line with his particular brand of "Church of Christ" religion, I would then be *loyal* and *faithful* instead of a fanatic and hobbyist. If I were a professor at the parochial Florida Christian College, then I would not be allied with "a sectarian school," for FCC is loyal to his party.

Brother Burns points to my "extreme" view that "Christians are to be found in many denominations." His is the "extreme" view if he believes otherwise, and his criticism implies he does. What is the man saying? Will he have us believe that all Christians are members of what he calls the "Church of Christ"? Will he change the plea of Restorationists that "we are Christians only" to "we are the only Christians"?

Not only will such a view de-christianize many immersed believers (Jesus said: "He that believes and is baptized shall be saved") in various religious bodies, but it will reject our own pioneer preachers who were first Baptists, Methodists, and Presbyterians. Alexander Campbell was immersed by a Baptist and continued in the Baptist fellowship for several years before he was forced to withdraw. Such was the case with Scott, Stone, and ole Raccoon John Smith. It is probable that these men would not have left these denominations *if they had not been driven out.* They would have worked for Restoration where they were.

It is a matter of record that Raccoon Smith would not leave the Baptists even when they tried to get him to! And it was always a point of concern to Campbell that the Baptists and Disciples were not working together. It was Walter Scott who brought Sidney Rigdon's Baptist Church into the Restoration Movement *without anyone being re-baptized.* Barton Stone also "took in" Baptist churches without re-immersion.

Will brother Burns say that Campbell was not a Christian while yet within the Baptist Church? Is it his position that Smith, Scott, and Stone were "extreme" in viewing the Baptists as Christians? Cannot brother Burns see that a man is not necessarily a sectarian just because he belongs to a sectarian church, and that one may be a sectarian even if he belongs to a "non-sectarian" church (if there are any!)?

Maybe "Uncle Dave" Lipscomb can help R. L. Burns:

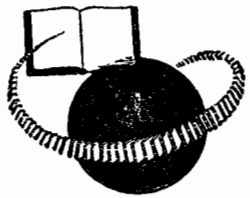
> There are some in nonsectarian churches who are sectarians, who violate the laws of God in order to oppose sectarians. They are sectarians in their opposition to sectarians. There are some in sectarian churches who will obey God and follow him in spite of the churches in which they find themselves.
>
> As example, there are persons in the Baptist, Methodist, and Presbyterian churches who were baptized to obey God rather than to please the sects. In this they rise above the sectarian spirit, despite the parties in which they find themselves. They ought to get out of the sectarian churches, but they see so much sectarianism in the nonsectarian churches that they think they are all alike. (*Questions Answered,* p. 592)

It looks as if ole "Uncle Dave" believed that "Christians are to be found in many denominations," brother Burns. This ought to put Carl Ketcherside and me in fairly good company. Then there is Alexander Campbell. On the night that he left Bethany for Louisville where he was to debate Robert Owen, the infidel, he wrote: "I rejoice to know and feel that I have the good wishes, the prayers, and the hopes of myriads of Christians in all denominations." (*Christian Baptist,* Vol. 6, p. 239) Again he said: "We gave it as our opinion that there were Christians among the Protestant sects; an opinion, indeed, which we have always expressed when called upon." (*Mill. Harb.* 8, p. 506)

It is pathetic that during these dark days of world crisis, when the 178 churches of the World Council are seeking some solution to the problem of divided Christendom, that the "Church of Christ" should choose to be part of the problem rather than part of the answer. We are *not* a unity movement. The exclusivistic idea that "we are the only Christians" is both offensive and arrogant. It makes unity impossible. And we have shown that the Restoration Movement from the very outset had no such viewpoint. Our pioneers sought to unite the Christians that were scattered by schism. As Campbell put it: "What could we have meant by all that we have written upon the union of Christians on apostolic grounds, had we taught that all Christians in the world were already united in our own community." (*Mill. Harb.* 8, p. 561)

Yet our *Gospel Guardian* brethren talk as if all the Christians are in the "Church of Christ." It should be enough to claim that *some* in the "Church of Christ" are Christians—then concede that there just might be *some* in other religious bodies. I would only have men like R. L. Burns to remember that *they,* and not I, are the extremists. And it is they, not I, that have departed from the original plea of the Restoration Movement. They are the ones that have raped the Restoration Movement with their own schismatic philosophy, and it is they who persist in dividing the Movement into more and more factions. Which "Church of Christ" is it, brother Burns, that has all the Christians in it—the newest one or one of the other dozen or so?

Jesus says: "He that believes and is baptized shall be saved." All who believe and obey the Lord are Christians. They are the church of Jesus Christ, however scattered they may be. It matters not who baptizes them. Nor does it keep them from being Christians if they are unfortunately and unwillingly enmeshed in sectarianism. This is why I believe there are Christians in the "Church of Christ" too!—the Editor.



The Great Conversation

With the Editor

UNPUBLISHED LETTERS OF CAMPBELL

Recently the president's office at Bethany College was moved to the new administration building. The move, which may have been a kind of archaeological experience, turned up some old letters that must have been stashed away by presidents of generations past. Among these are several letters by the college's first president, Alexander Campbell, which I believe have not yet been published and perhaps not even known to exist. From time to time this column hopes to publish a number of these letters, some of which are more important than others. This first one I deem the most valuable and interesting of the lot, a letter from 27-year-old Campbell to his Uncle Archibald back in Ireland. The letter probably remained in Ireland for several generations before it was returned to Bethany by some thoughtful Campbellite. Subsequent history indicates that Archibald Campbell was a favorite of Alexander. I recall that he was eager that his respected Uncle come to appreciate his nephew's Restoration Movement. The uncle was a staunch Calvinist of the Presbyterian tradition. It was not until he read the Campbell-Rice Debate that these foundations were shaken.

While this valuable letter is now protected by a plastic jacket for the use of Campbell scholars, its condition is precarious. Some of it has already flaked away through age and exposure. So in our efforts to transcribe it we have indicated by dots or question marks that some portions of the letter have decayed and that some words are not certain. The letter is not only important because of its age, coming from Campbell's pre-publication years, but also because of its reference to his marriage and family, his earlier religious convictions (especially their formative stage), and his views on America and its frontier life.—the Editor

Philadelphia City
Dec. 28, 1815

Dear Uncle

More than seven years have elapsed since I bade farewell to you and my native country. During this period of years my mind and circumstances have undergone many revolutions. A recital of the events of this epoch of my life, is to myself, and would no doubt to you, be more interesting than the narrative of my preceding years . . . . (Several lines lost)

I must however observe that the good health of all my father's family through the whole of this period has been almost uninterrupted. No serious bodily affliction has befallen any member of it. I believe the whole family are at this moment more healthy than they were 8 or 9 years ago in Ireland. For my own part I have not been confined to bed 24 hours through indisposition these seven years, but have enjoyed the best state of health that a mortal creature can reasonably expect to enjoy. So great has been the Divine goodness that has followed us untill now. We have also as highly enjoyed peace and competence as we have been favored in health, and this amidst war and fatal epidemic Disorders which have regularly abound in these three (?) years in this country. (This must be reference to War of 1812—LG)

In the month of March 1810 I was married to Margaret Brown (who

was ?) 18 years of age, the only daughter and child of a John Brown, Esq., Virginia; a woman of amiable manners, good education, useful accomplishments, an agreeable person, and a Disciple of Christ with whom I have received a handsome fortune and am heir apparent to a great deal more.

I live in the Country on an elegant farm of 300 acres and can live as independantly (sic!) as is necessary for man. I am Lord of the soil and a naturalized citizen of Virginia. Since our marriage we have had three children. Jane was born in March 1811, Elisa Ann Sept. 1812 and Mary Louise November 1815. I live in the highest state of Connubial and Domestic felicity. My wife and I with my Father and Mother and sister Dorothea were baptized in the year 1812 with about 40 others under the serious conviction of truth and duty.

My sister Dorothea was married in January of 1811 or 12 to a young man of good character and standing, who is a member also. They have one child named Jane — his name is Joseph Bryant. My sister Nancy was married in the November following to an Andrew Chapman, a young man of good standing and decent patrimony. They have been both baptized and have one child names James (?).

My father still resembles one of our planets in migrating from place to place. He has lived in Washington and in the Country near (?) Cambridge, 90 miles West, and now in Pittsburg, a town of 10 or 12,000 inhabitants.

(Several lines follow that are not clear, but it seems to be a description of his father's work in Pittsburg, including a reference to his school for boys, his property and its worth; it is worth so much but will be worth much more in a short time.)

As to our religious state and spiritual (?) progress and attainments, I expect my father has written or will immediately write you. I shall therefore drop but a few hints on this subject. For my part, I must say that after long study and investigation of Books, and more especially the Sacred Scriptures, I have through clear conviction of truth and duty renounced much of the position and errors of my early education.

In the first place I became a Scotch Independent, next a Sandemanian, then a Separatist with John Walker, then a Baptist, and am now an Independent in Church Government, a Sandemanian in faith or rather if there is any difference—of that faith and view of the Gospel exhibited in John Walker's 7 (?) letters to Alexander Knox, and a Baptist insofar as respects Baptism.

You see then I am a speckled (?) Bird, yet notwithstanding I am in connection with the Regular Baptist Church in this country. And am now on a tour preaching in all the Baptist churches in the cities of Philadelphia, New York, Baltimore, Washington.

My family are home in Brooke County Virginia where I have a small church of my own faith and practice. (A reference to the Brush Run church —LG) What I am in religion I am from examination, reflection, conviction; not from "ipsi dixit", tradition, or human authority; and having haltered and faltered and humbled I have explored every inch of the way hitherto and I trust through grace "I am what I am."

Though my father and I accord in sentiment, neither of us are dictators

or imitators—neither of us lead, neither of us follows. The poor Leaders in this country seem to have lost all power of religion and of truth.

(Section missing. Discussion is about general conditions. Several of the following lines are difficult to make out since the page is tattered and stained with age. It is in part as follows:—LG)

. . . national evils of all countries (can be traced ?) to their proper source . . . and check the first germe of oppression—civil and religious tyranny. I have had my horse shoed by a (?) Legislation, my horse saddled, my boots cleaned, my sterrup . . . by a Senator—here is no novelty but . . . , here there is no ascendance save that (given by ?) virtue and knowledge. (The reference to horse, saddle, boots, and stirrup must be an allusion to his own preparation for action amidst the tyranny he refers to.—LG)

The farmer here is a man of the soil. He raises his own flour, corn, vegetables, beef, pork, mutton, poultry, cheese, butter, and manufactures his own coat from the back of the sheep. His soap, candles, sugar, tobacco, etc., etc. Indeed he has everything on his own farm, save tea or coffee. Iron ore and salt springs are everywhere in abundance and on my own farm and its vicinity with all the things above specified. Mines of stone, coal, copper and brimstone in abundance—apple, pear, cherry, melon, cucumbers, etc., and a climate (much better than that ?) of Ireland. The winter mild and the summer not excessive warm. No consideration that I can conceive of as practicable would induce me to exchange all that I enjoy in this country climate, soil, and government for any situation which your country can afford. I would not exchange the honor and privilege of an American citizen for your King.

Believe me I am as ashamed to say anything to excuse my long silence as I am to accuse you of negligence. I might have written sooner since peace, but I still post poned. I expected sometime to hear from you. Give us a history of all family occurrences of our relations, of the situation of your country, your prospects, etc., etc. Remember me affectionately to all my old friends and relatives. I will name none as I cannot name all. I remember them. I pray for them. I long for their felicity. I will be thankful for all letters and will write frequently—expect to hear soon from me. Direct to me: Brooke County Court House, Brooke County, Virginia, United States. No more from your affectionate nephew.

Alex Campbell

Addressed to: Mr. Archibald Campbell
Care of . . . .
High Street
Newry, County Down,
Ireland

Another item of interest about this fantastic man is his great love for his home and family. He was very attentive to his children and grandchildren, one of his habits being to write to them while away on his many journeys. One such letter that has turned up is the following one to Alexandrina Campbellina, who happens to be one of the most interesting figures in the history of Bethany, and I might add one of the most enigmatic of the Campbell family. She was Campbell's granddaughter, being the daughter of W. K. and Lavinia (Campbell's daughter) Pendleton. When Lavinia died in 1846, "Cammie" (as she was called) was but five years old. From that time on she was reared by her aunt Clarinda (Lavinia's sister) who became her step-mother two years later.

"Miss Cammie" grew up to become professor of modern languages at Bethany College, a position she held for 27 years. The little crumbs of information we have about her only make us hungry for more. She supposedly never married, but the fact is she eloped with some irresponsible man and went as far as California with him. After a few weeks she found herself deserted, so her brothers went after her. She returned to Bethany and was able to take up where she left off with hardly anyone knowing of her escapade. She was always "Miss Cammie" and managed to forget about ever being married. She earned a reputation as a brilliant and resourceful teacher, and it was she who shook the bushes and got the money when the college went through all those financial crises. She was very much like her grandfather along these lines, say the old-timers that remember her.

All this adds interest in this uncovered letter from Alexander Campbell to Campbellina when she was but nine years old. Notice how the grandfather says, "And may I tell you that I expect very much from you, and I do not think I will be disappointed, provided only the Lord spare you to grow up to be a woman, but of this we know not." The poor man buried so many of his loved ones that I suppose he always wondered if he could get one to adulthood. In some respects at least grandfather would not have been disappointed, for "Miss Cammie" probably emulated her grandfather's intellectual excellence more than any of his children or grandchildren.—the Editor

Fayette County, Ky.
Febry 4, 1850

My dear Campbellina,

I have just been writing a letter to Decima and William (Campbell's youngest children by Selina, his second wife.—LG) and must say a few words to you also, for you are very dear to me as well as they. You and William had a very remarkable escape from immediate death and were equally imperilled in the same disaster and equally rescued from imminent danger by the same Almighty Arm. This common danger as this common deliverance must never be forgotten by either of you while you live. It ought and I know it will always be the cause of your constant attachment and be remembered with gratitude to that Unseen hand which alone could, and which alone did save you.

You are very dear to me also as the only living representative of your dear Mother, who has gone on before you to the Lord and to his everlasting Kingdom. I am in great hope that you will grow in wisdom and excelling as far as you grow tall and in years. Being so very tall, much more will he expect from you than were you like many that are as old as you of less stature. Besides you have so kind a Mother in your aunt, and a father that is almost too kind to you and so much interested in your being as good and as excellent as you are tall in person and gifted in understanding that everything that you can do to be both great and good will be expected from you.

And may I tell you that I expect very much from you and I do not think I will be disappointed, provided only the Lord spare you to grow up to be a woman, but of this we know not. One thing, indeed, I do know, that it will be just as the Lord pleases, and if you please him he will just do everything that will make you happy. And he alone can make anyone happy. To be happy we must be intelligent and wise and good according to our opportunities, and (you) have very great opportunities. No one of your age that I know has better opportunities than those God has given to you, and this is the first proof he has given of his love to you. You know that if you do any kindness to any one you will receive kindness in return. To where God bestows many and great favors he will expect the more from those on whom he bestows them.

But I must come to a close. This is a very cold day in Kentucky and I am fortunately in a warm room and before a good fire and spending the day in writing a few letters to those whom I love, among whom you are in the first class. Remember me very affectionately to your father and aunt Clarinda. I wish you would write me a letter at Lexington about the 10th day of this month and let me know how you are and how your brother William C. is getting along . . . . (The last two or three lines are missing. —LG)

The following letter was written late in Campbell's career, only eight years before his death. His purpose on this trip was to raise money for the rebuilding of the main building at Bethany College, which had been destroyed by fire. Campbell travelled extensively over the United States for a period of fifty years. He saw steamboat and railway transportation blossom toward maturity, having had his share of the stagecoach era. This letter is interesting in that it reveals his impression of a train that could go 45 miles an hour. It has some importance in that it is the only record that I know of where he describes being in a train wreck.—the Editor

Cincinnati, Jany. 11, 1858

My dearly beloved Wife,

Your most acceptable letter of Jany 5 Philadelphia came to hand yesterday evening, and gave me much pleasure. We left New York the night of Wednesday the 5th at 11 o'clock and arrived here on the evening of the 7th. We left Pittsburg the same evening and on our way some 20 miles, while moving along at the rate of a mile in one minute and a half, in a long train of cars, the axel of one of the cars broke and two cars were thrown off the track, and broken, the Engineer nearly thrown off, we most providentially escaped unhurt—and a detention of some four hours, another train being sent for in another direction, we got on our way and safely arrived next evening in this city.

I am just returned from meeting, having spoken in the forenoon and Mr. Pendleton on the evening. Tomorrow morning we will go over to Covington Ky. where I have an appointment to speak. We obtained subscriptions in New York amounting to some 1,000 dollars—and hope to do something tomorrow at Covington. We have not done much here in a pecuniary way.

We are hospitably entertained at Brother Bishops. We will commence our labors in Kentucky and I hope to speak more directly on college claims. The times are so hard here and over the West we cannot expect very much in any place. I have the promise of five hundred dollars from a brother in Mississippi whose letter came to hand yesterday. We hope the Lord will open the hearts of his people to forward the work in which we are engaged.

I will write to Alexander tomorrow having received a letter from him yesterday, with the news uptodate.

I am very anxious to hear from you on receipt of this. Address me at Paris, Bourbon county, Kentucky where I hope to be toward the end of next week or rather some 8 or 9 days hence. Give my kindest remembrance to my dear daughters and say to them from me that I do hope they will devote much of their time to reading—*solid substantial reading* — especially the good book. Remember me also to William as soon as you write to him. I write to Alexander in this envelope.

Your devoted husband,
A. Campbell

RESTORATION PRESS has available the following Reprints:

ALEXANDRA CAMPBELL AND THE DECLARATION AND ADDRESS
by LOUIS COCHRAN

CHURCH OF CHRIST COLLEGES: IS ANYTHING WRONG?
by PROF. ROBERT R. MEYERS

FRUIT IN HIS SEASON
by LAURIE HIBBERT
(This is a short story by a Church of Christ housewife)

A STUDY OF THE MODERN PASTOR SYSTEM
ANONYMOUS

The price is 15 cents each or 8 for $1 in any combination.

RESTORATION PRESS
1916 Western Dr.
Alton, Illinois